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INFALLIBLE AUTHORITY

A NECESSITY

Bible Cannot be Sponsor For its Own Authenicity—Must be Accredited by a Reliable Extrinsic Witness—If Not the Church, Where is it to be Found?

(Written for The Intermountain Catholic.)

All articles of faith are received on the authorized God, who reveals them. In Catholic teaching, degrees express real truths, which have their foundation in the revealed Word. These articles of both express truths of the ideal order, or superstantal truths, and though they may transcend reason, yet, because revealed by God, they must be intrusically true. Reason is incompetent to pass indement, because it has no jurisdiction over supermatural truths. Man's destiny, according to the revealed Word, is supernatural. Reason is considered to the natural order, and in-so-far as the spiritual is concerned, is unable to judge what is good a will for the soul, save in the light of God's revealed word.

All are commanded to believe, and to believe the truths which God has revealed. The condemnation for not believing extends to all men without limitation. "He who believeth not shall be condemned." Justice on the part of God, who demands faith under so severe a penalty, requires that He make known what must be believed before the ran condemn anyone for not believing.

Assuming the Christian law to be God's revealed Word, and that man is bound to believe what it contains, the question of knowing its real and genuine sense is to be determined. Reason and the law combined cannot serve as a court to determine the real meaning of God's revealed Word. Reason alone is incompetent to pass judgment on the supermitted truths contained in the revealed word, named serve as a court of last appeal. This would be making the statute book, which contains the law, also the court.

The question, then, for those who object to the authoritative teaching of the Catholic Church in declaring dogmas or articles of faith, to be answered, is: How decide the meaning or true sense the written word regarding some special mysmy or certain supermutural truth? To illustrate his difficulty, we take Jesus' discourse on the Bread # Life. Addressing the multitude, he said: "I um the Bread of Life. * * " If any man eat of that I will give is My flesh for the life of the llow, mean His natural flesh? The answer f an individual Catholic, believing in transubstantion, cannot be accepted, for that would make ham both plaintiff and the judge of the law; neither can the denial of the Protestants be accepted, for that would make him both plaintiff and the judge of the law. When those memorable words, which contain a supernatural truth, were attered by Christ, His hearers under tood them in their plain, natural sense, and so pressed themselves: "How can this man give us his flesh to cat?" Does Jesus, who was a teacher truth, correct a wrong impression on the part of the bearers! No. On the contrary, He affirms that the meaning which they attached to His words is true meaning; i. e., the meaning which He united to convey to their minds. Hence, He said. ing the strongest asseveration: "Amen. Amen. I unto you, except you eat the flesh of the Son Man, and drink His blood, you shall not have to in you." That He meant what He said He conround at His last supper, when He took bread, leard it and said, "This is my body."

Now, to again advert to the propositions heredere affirmed, i. e., the necessity of faith, supertural truths or mysteries are the object of faith;
alth means certainty, therefore excludes doubt;
in condemnation uttered against him "who believed to the applies to all without limitation; and lastto how to decide the true meaning, or genuine
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that Reason is incompetent to pass judgment,
automatural truths are outside of its jurisdictural The answer of an individual Catholic or
the stant cannot be accepted, for each, either as
contant or plaintiff, would be also judge.

We are bound to believe something, according to a positive and solemn declaration of Christ, and that something must be truth, not falsehood. It satisfy the demands of faith and escape the boundation pronounced against him "who believed not," the justice of God requires that He means a court, also that that court be infallible as decisions regarding what one must believe, that explicitly or implicitly. Then arises the matter explicitly or implicitly. Then arises the matter which claims to be such court, and thurch—which claims to be such court, and then existed in all nations, and through all ages, and show identity is unmistakable to all—then that and where is the court that decides the true training and genuine sense of these four words:

Beason, as shown, is unable to answer. By asserting that reason is incompetent to judge what the genuine sense of these four words is, or to deduce from them the supernatural truth which they formain, it is not denied that reason is a convetent witness to the fact of revelation, nor that it is of supreme importance in determining whether a revelation has been made; nor that the fact of revelation has been made;

The Protestant principle assumes that the Bible is the court that decides; i. e., the Bible interpreted by the private reason of the believer, who reads it devoutly and brings to his aid any critical, historical or other assistance that he can find. But, after a perimenting for nearly four hundred years on this one text, as to its meaning and genuine sense, what supernatural truth has that system deduced from the reason.

CATHOLICISM AND AMERICANISM

An Earnest Appeal to Catholics, by the New Naval Secretary, to Fittingly Typify the Exemplary American Citizen.

(By Charles J. Bonaparte.) To consult the Oracle of Delphi was an exensive no less than solemn proceeding. The Pythoness acted on sound business principles in fixing the price of her services; and, as she also dealt strictly on a "spot cash" basis, the happy pilgrim who left her august presence may have thought himself the richer in heavenly wisdom, but must have known himself a good deal the poorer in worldly dross. As some compensation he had thrown in, provided he took the trouble to read the inscription over the gate, a piece of good advice which differed widely in value from curbstone opinions and gratuitous counsel in general. It was not only worth more than the nothing he paid for it, but far more than all the obscure warnings and equivocal hints for which he had just paid so handsomely. "Know thyself" was a precept of well nigh boundless utility for the ancient Greek; it is no whit less suited to the American and more particularly to the Catholic American of today. And we American Catholics may perhaps spend a few minutes fruitfully in the attempt to practically apply it; or, in other words, to find out, if we can, what we are and why we are here, what work we have to do and upon what conditions we may hope to do this work well.

authoritative teaching of the Catholic Church in deducing dogmas or articles of faith, to be answered, is: How decide the meaning or true sense of the written word regarding some special mystery or certain supernatural truth? To illustrate this difficulty, we take Jesus' discourse on the Bread of Life. Addressing the multitude, he said: "I am the Bread of Life. * * " If any man eat of that I will give is My flesh for the life of the world." Did Christ, in these words, as well as those was first experience since it was published, or by the Church's history during the entire period since she was first exposed to what the same paper, in the article from which I have quoted, calls "the coroding action of our institutions?"

These quotations are not new. I doubt not that you have all heard and read-many of you probably often, some perhaps ad nauseam—that there is an "incompatibility" between American institutions and the Catholic Church. You may have heard this not only from enemies, but from friends of the Church. In truth, it is said sometimes by those who know something of the Catholic Church and nothing of American institutions, although more frequently by those who know something of American institutions and nothing of the Catholic Church, and most frequently of all by those who know nothing, or next to nothing, about either. Were I speaking seventy-five or even fifty years ago I might ask whether the audience before me believed this; today such an inquiry would be needless. Now such a thought may be, perhaps, entertained by a Catholic who is not an American, or by an American who is not a Catholic; but surely the opinion is no longer shared by any American Catholic sufficiently informed to have an intelligent opinion. * *

Blind men may argue whether the Catholic Church can live in the United States; but for those who have eyes that can see and will open them to the truth, that question is a question no longer. If they see anything, they see that she can live because she has lived and lives today. Lives, too, not as a sickly exotic; she grows and flourishes and waxes strong with a sound and healthy growth; gaining not in mere size, but in vigor, every day; in short, she is and feels herself to be at home.

If we apply to the sum of American institutions the vague and much-abused term liberty, the history of a century and a quarter proves that liberty is good for the Catholic Church. If it has essentially changed the nature of Catholicism, the change has been but to make the Church more enterprising and aggressive, more than ever full of the missionary, proselytizing spirit which makes a truly living faith; and yet to put asleep the hatred which she once encountered here and still encounters elsewhere.

It is more to my purpose that we Catholic Americans should know and feel the full burden of duty and consequent responsibility cast upon us by the Church's growing greatness. To my mind nothing can be more certain than that the Church has greatly prospered in America precisely because America greatly needed the Church. Recruiting her hierarchy from every rank and class of men, living less with and for the rich or learned than with and for that great mass of humanity whose passions, untamed by letters, are daily goaded by physical wants, her influence is most salutory where ardor civium prava jubentium constitutes an ever-present danger.

A self-governing nation, of all others, needs the Catholic Church. She can remind the sovereign people as one having authority over it as over all monarchs, that right and wrong are things changeless and eternal, not moulded by earthly fortune or fixed by its or any royal pleasure; that for her success never sanctifies a fraud; that for her as for her Founder, one man's guilt is but blackened when he finds to share it thousands of accomplices or dunes.

from the text? Not less than three hundred dif-



CHARLES J. BONAPARTE.

nothing of candidates or platforms, of administrations or policies, of tarins or currencies. She is mute on every question as to which honest men may honestly differ, and no more tells her enildren what ticket they may vote than what food they shall eat or what clothes they shall wear. But as she demands that they shall eat with temperance, that they dress with dency, so she requires them to vote with an unclouded judgment, with an undrugged conscience, with the good of their country as their motive, with the fear of God before their eyes.

Needed in all times and all countries, she is or at least to me she seems—needed most of all in our day and our country, for today Americans are learning what burdens, what dangers, what temptations wait on national greatness.

That great man who, most of men, gave life to this republic has warned us how, and how only, it may live and deserve to live. Virtue, says the Farewell address, is a necessary spring of popular government. Of all the dispositions and habits which lead to practical prosperity, religion and morality are indispensible supports. For Americans, Washington is a safe guide—to lighten the darkness which shadows our national pathway, to walk scathless 'mid the dangers clustering angrily about it, we must look for aid, not to man nor his words or works, but to the religion of Christ, to the morality of the Gospel. * * *

Whoever believe these things must rejoice to hear the Church say as she tightens her grasp on American life, J'y suis, J'y reste! and to feel in his heart that she says this truly. But we may know this fact and not necessarily or immediately appreciate its consequences. This is no less true of Catholics than of other Americans. The notion that the Church is a stranger and a sojourner in our land has not been outgrown by all her children. Some Catholies have but half learned, although they are every day learning more thoroughly and more and more rapidly, that they are Americans and not Irishmen or Germans, Frenchmen, Italians or Poles. Not (understand me well) Americans first and some sort of foreigners afterward; but Americans first, last and all the time; and nothing else at all, at least in a sense whic hwould make them any the less Americans.

No man can really have two countries, any more than he can faithfully serve two masters-a hybrid type of citizenship will be always and everywhere ephemeral and sterile. A great nation like ours can tolerate no divided allegiance-those who would be hers at all must be hers altogether. Where a man was born she has, indeed, never been over-curious to ask. Alexander Hamilton and Gilbert Gallatin are no more her stepchildren than great-grandchildren of the Mayflowers' passengers. But no one is or can be an American citizen in the full and true sense of the word who feels himself an Irishman or a German or anything else, except as George Washington or John Adams might have felt himself an Englishman, or (to compare a very small person to a great one) I may feel myself a

I say this, of course, subject to all reasonable qualifications. No civilized man, certainly no Christian, can be indifferent to the good or ill fortune of any branch of the human family; and the land where one's kindred dwell, one's parents are buried, one's childhood was spent, must be to a man of ordinary sentiments something more than a red or blue patch on the map. I have no quarrel with those who on the shores of New England, in the shadow of the Alleghenies, by the Mississippi or the Great Lakes or the far Pacific, remember to honor St. Patrick or St. George or St. Andrew or St. Bonifase or St. Wenceslaus-if the last is the saint I mean and if I have his name aright. I would put no prohibitory tariff on foreign sanc tity; the production of the domestic article will not be checked by its importation, nor will the supply exceed the demand. As our country makes her own one band of immigrants after another she takes with them their traditions and their ideals, their memories and their hopes, to blend these in the moral and intellectual heritage of all her chil-Neither do I stand aghast at green flags or black, white and red flags flying once a year beside the Stars and Stripes; or laws made public here and there in the tongue of many thousands among those called to obey them. The really sad and shameful feature of such incidents is the paltry demagogism which too often inspires or magnifies

Words of Sterling Patriotism and
Wise Counsel From the Lips of a
Representative American and Stalwart Catholic.

fellow citizen because his birthplace or that of his fathers yet claims his sympathies and shares his affections, I hold him alike unworthy and dangerous if he has still to learn that here, and here only, are all his interests and all his duties.

I say this especially to and of Catholies, be-cause, as I have just remarked, American Catholies have only gradually recognized its truth, and other Americans have only recently and imperfectly come to see that they recognized and acted on it. - That the United States was and would remain a Protestant country seemed to many within no less than to many without the Church almost a matter of course seventy-five or even fifty years ago; it was assumed, complacently or regretfully as the case might be, but generally assumed as certain. As to this we had no right to complain of public opinion; our fellow citizens of other faiths thought of us much as we thought of ourselves. If to some of them even now an American Catholic seems in some sort a contradiction in terms, a few of both our clergy and our laity are still rubbing their eyes to be sure that such a person is not in some sort an imposter that he is truly a Catholic while no less truly an American.

The foundation laid fourteen years after the Pilgrim fathers landed at Plymouth, when a handful of exiles raised the cross at St. Mary's, has had to bear a gigantic superstructure, beneath whose weight it might well have crumbled had it been built by hands. When he reflects how vast has been the work of assimilation and inspiration imposed on the little body of Catholics who greeted their first Bishop in 1789, and then recognizes how thoroughly and how rapidly, on the whole, and bearing in mind all the circumstances, that work has been and is done, far from marveling at its present incompleteness, any fair-minded man will find his faith revived and strengthened in the boundless potency for good stored in our orderly freedom; any man believing as I do will see a further and greater cause for thankfulness and hope; he will feel assured for the future, as he has known in the past, the proven and abiding guidance of Almighty God.

I must not forget that I now speak first of all to laymen, and more particularly to young laymen soon to be charged with all the varied burdens of life resting upon Americans and upon Catholies. At the American Catholic Congress, to which I have already referred, an interesting and carefully prepared paper was devoted to Lay Action in the Church. It may be well this evening not to discuss or criticise the views of its author, but briefly to consider some aspects of his subject.

Let me first note what was implied in the title itself, namely, that action is required by the Church of its laity. I strongly suspect that to a good many worthy people, clergymen and laymen, within the Church and without, this idea is at least unfamiliar. Their conception of the normal Catholie laymen is of something essentially passive. To their minds he seems first of all one of a flock well guarded by shepherds and collies, decile enough in the main, and grazing now here, now there, as these point the way, but subject to fits of waywardness and very prone to nibble a little forbidden herbage on the sly. Yet it needs no serious argument to show that this view is fundamentally erroneous. Nothing could be less Catholic than to regard any class of Christians as less than fully responsible for the growth of Christ's kingdom on earth. We know no such distinctions as those recognized in some other communions between Church members and men and women who, although in the Church, are yet not of it; between Christians who have and Christians who have not experienced a change of heart.

For the Church every baptized man is a Catholis; no doubt he may be a bad as well as a good Catholic, a rebellions no less than loyal son of the Church, a useless and harmful just as he may be a useful member of the Christian body; but whether he appreciates it or not, whether he deserves it or not, he belongs to the Church; and he belongs to her body and soul. He cannot justly refuse her anything which he has; his time, his skill, his labor, his strength of arm or brain, are hers no less than his means. He cannot compound for any ransom, no matter how costly his obligation of

personal service in her army.

It is a common but wholly unjustifiable error to confuse the order of disciplined labor with the indolence of slavery; to think that because a man knows his work and does it, knows his proper place and keeps it, knows whom he should obey and acts on the knowledge, he is without energy and will. A number of years ago in a reunion of clergymen belonging to one of the more recent among Protestant denominations, a proposal to agree upon some symbol of faith was resisted by one gentleman, himself a convert from another sect, on the ground that, having got one bit out of his mouth, he didn't

wish to put another in. * * *

If Catholic laymen are to act, what is the rightful sphere and what are the just limits of their
action. I see no need to answer this question, The

(Continued on Page 2.)

SOCIALISM OPPOSED TO CATHOLICISM

Would Found its Reign Uponta Denial of Spirituality—Would Annul the Influnence of the Church—Latter Must Combat all Materialistic Tendencies.

The Rev. Dr. Kerby, in an able article

published in the current number of the American Catholic Quarterly Review, starts out with the frank admission that a comparison between Catholicity and Socialism is as difficult as the necessity of so doing is paramount. "The two systems of thought and policy," he says, "are disposing forces for a contest, already well under way. and the world is not large enough for the supremacy of both as they now stand." Defendress hough she be of the social order against the uggressive aspirations of Socialism militant, the Church stands alone in the arena, with the undisguised antipathies of national and social organizaions, of modern education and science, tacitly desirous of her defeat. Alone, she invokes the Spirit of the Cross, the lesson of Calvary, as the only semedy which can withstand the encroachments of that fell destroyer of ideals, the Socialist doctrinaire, with Atheism in his heart and Materialism in his mouth. An advocate simply of the material improvement of his fellow men and with a disavowal of authority, earthly or divine, the fundamental basis of his creed, he enters the lists with an array on his side of every worldly influence that can appeal to the fleshly aspirations of monkind. With him he has the bulk of the secular press; the greater part of educationists; the majority of researchful scientists and every political apostle of that baneful type of degeneration, modern liberty, such as is exemplified, for instance, in the French Government of the day, for whom Liberty, Equality and Fraternity are suphemisms for Intolerance, Prejudice and Oppression, Brimful of enticements, he allures the poor of spirit and the weak of faith with pledges that promise the oppressed the attainment of prosperity in the path that offers the least resistance to human weaknesses-the path that knows no God but the flesh. It is hardly to be wondered at then, that be gains adherents by the million; that he is a mighty rival of the Church that works by, and with, the Spirit; that teaches her children that this life is but a preparation for an eternal one hereafter, that sorrow and suffering are the heritage of those who seek the everlasting. And yet, says Dr. Kerby: "Not Socialism, but the age, favors Atheism, loosens the bonds of the family, challenges authority and teaches Inise economic osophy is so close to the facts of life, so satisfying to one who looks at the present merely, and not at past or future, at individual or class and not at race; it is so soothing in the freedom from selfdiscipline which it promises that it is a real vital power to its believers." Modern evils, it is not hard to discern, spring from the paramountey of Industrialism, the forcing to its furthest extreme of that supreme doctrine of selfishness-the survival of the fittest. The law of the modern industrial world is that weakness shall serve strength -a law diametrically contrary to that of Christ's teaching, which is that strength shall serve weakness. In the pursuit of wealth and in its accumulation man is no longer a sentient being, but a machine, without heart or soul, working always and incessantly for the acquisition of that which is nowadays the principle of power and worldly aggrandizement, namely, money. Legislation, it is true, has attempted to improve the lot of the victims of the Industrialist. To little avail, however, and legislation in all countries is forced to confess itself subsidiary to the aims and workings of the capitalist. Here the Socialist steps in with the revolutionary wand he claims to possess. He will. he declares, remodel the existing condition of things; he will establish equality, social as well as industrial, by giving to the community the control of all capital. In his opinion not only legislative bodies, but also the Church, is the slave of the capitalist. He will, therefore, raise his political structure without reference to the word of God or to a belief in Him. He will have no Church, which, to him, seems to embody the aristocratic principle against which he is fighting tooth and nail. Dr. Kerby very justly finds that Industrialism

predominates the age and has given birth to Soeiglism and its concomitant anti-Christian tendencies, not because it was the natural evolution of Industrialism to finally overcome the influence of the Church, but because "the Christian order and Christian forces are greatly weakened"-hecause man's susceptibility to Christianizing influences has not kent pace with his desire for material progress. In support of his contention the doctor adduces the following results of his experience and observation. He finds that "the spiritual sense is becoming dull;" that men in their good actions, or beneficent measures, are influenced by no con siderations of a "soul"; that mind is recognized everywhere to the total exclusion of emotions or impulses arising from the soul. Again, he sees that the sense of sin is becoming dull; that conscience only exists in remnant form; that there are no sins of omission, but of commission only, and that these are fewer. He finds in society an increasing tendency to choose the line of least resistance; he sees that there is little regard for self-discipline. self-denial, penance; that indifference and neglect overwhelm us on all hands. The sense of personal responsibility he also finds a diminishing quantity, individualism having developed wonderfully strong men, but produced many weak ones; that men throw the blame on "environment," crying out that circumstances have shaped them. Finally, he is conscious of a dulling of the sense of duty-one social class believing in its own rights and in the duties of the other classes. The absence of these five spiritual senses, which are the